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By-Mendez, Aida, Ed.; Lee, Caroline, Ed.

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This conference report is a compilation of dialogues and speeches about the problems of educating Mexican-Americans. Recognizing the influence of the Mexican-American culture, the participants exchanged information about programs for adults, scholarships and vocational opportunities, teaching English as a second language, curriculum innovations, child and family health, parent involvement, preschool and Federal programs, and testing and counseling. The major speech presented is a discussion of Mexican-American stereotypes and of "Quinto Sol," a program to help Mexican-American youth get into college. (LB)

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REPORT
of
CONFERENCE
on

EDUCATION OF MEXICAN-AMERICAN IN SAN DIEGO COUNTY

May 13, 1967
Mars Hall
San Diego University

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Coordinated by
ESEA Title III Project

EXEMPLARY PROGRAMS
IN
ENGLISH AS A SECOND LANGUAGE
SAN DIEGO COUNTY

AD 005 691

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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TRENDS CONFERENCE

ON

EDUCATION OF THE MEXICAN-AMERICAN

IN SAN DIEGO COUNTY

May 13, 1967 - San Diego University

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Staff:

Project Director..... Herbert Ibarra

Communications/Community Coordinator.Philip del Campo

Materials and Methods Coordinator.... Lilian Halsema

Photo by del Campo

Edited by Aida Mendez
Caroline Lee

San Diego City Schools - January 1968

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P R E F A C E

This report is a compilation of the dialogues that came forth at the Trends Conference on the Education of the Mexican-American in San Diego County, held May 13, 1967, at San Diego University. The purposes of the Conference were:

To bring together all individuals interested in the education of the Mexican-American by:

1) bringing forth concerns
2) discussing existing programs
3) proposing solutions

To honor an outstanding Mexican-American senior from each high school in San Diego County.

Efforts were made to bring together representatives from the fields of education and social work with the Mexican-American community. Discussion groups were organized, structured with reaction panels serving as resource committees. The panel members were advised to come prepared to make short presentations in case the dialogue did not develop.

In the report that follows there has been no attempt to bring forth any summaries of the dialogues. Interpretation is left to the reader.

A luncheon to honor the outstanding Mexican-American seniors of San Diego County followed the dialogue sessions. This report contains the presentations made by the speakers at the luncheon.

The luncheon honoring the outstanding Mexican-American seniors was sponsored by:

Council of Latin American Clubs

Club Social Latino

Don Diego Post, VFW

Club America

G. I. Forum, San Diego Chapter

Involvement of the Mexican Population in Active Community Tasks

Association of Mexican-American Educators, San Diego Chapter

TRENDS CONFERENCE ON THE EDUCATION OF THE MEXICAN-AMERICAN
May 13, 1967 - San Diego University

ADULT PROGRAMS

PANEL

Frank Saiz, Chairman

Alexander Belliaeff Tom Ward June Walters

..... We have Mexican-American students here today and they are the recipients of the services we are trying to provide. Often we have conferences and fail to get reactions from the community that we are servicing. The classes we have have been a success because we have made a second call to get parents to attend and provided transportation. The fact that we conduct our classes at the Service Center rather than at a school with the classroom environment has helped also.

..... Adult education for the Mexican-American started out fifty or sixty years ago. It was found there were a large number of Mexican-Americans who could not be assimilated into the community because they couldn't speak English. This was about the time of World War I and their children had about the same problems that the children have now. There were more of them then than there are now because they did not intermingle with the Americans. Because of this need to learn English, they got clusters together in the homes. They learned not only English, but also things about which they needed information like nutrition, sewing, etc. This led to having classes out of the homes. They also started their own little employment service because money was a big factor. The program grew and grew and also got more formalized. It would be good now to go into the homes and have a neighborhood situation rather than a classroom situation. If we could move our chairs together now we would have a better discussion than sitting in an auditorium like this. Now we are trying to do the same thing again. It started back then with government help and now it ends up with the Anti-Poverty Act, but you are still on a survival basis. I wish we had more representation from the economic group that really needs this help. We should get a reaction from that group. We have to find out why we have to teach and what we are trying to accomplish. I hope we are not doing away with your culture. You have a culture that you should be proud of and history indicates that because of our standard of living the goals may be different. We have to inculcate this into the "manana" idea and slow down. Rather than trying to reach a goal in terms of material satisfaction it would be better to reach, through English and Mexican culture, a self-image of yourself, a feeling of satisfaction within yourself. When my mother came over from Ireland she had saved just enough as a domestic for passage in the steward class. There were people from Syria, England, Germany, etc. who mingled and communicated though they did not speak the same language. They had a good time together; in fact, people traveling in first class wanted to join in the merriment of the steward class.

..... I would like to correct the fact that the people here are representative of the group you are trying to reach. These people did grow up in poor conditions. They are proud of the progress they are making in their lives.

..... The women seem to be ready to learn. Where are the men? My experience has been that the men come because the women say, "Get in there and learn English". This has to be changed because the men should say, "I am going to learn English. Our children must learn good English".

..... I would like to thank you for helping me and the U. S. government because I love this country. I have been here four years now and I learn English and my four children learn English. We want to be Americans. I don't want to live in Tijuana. I have some trouble with my little boy in school now. He gets in fights.

..... I think the communication has been somewhat bad here, but the service center has been acting as a liaison between the school and home in this case and others. When I mentioned the service center to one of the mothers, she said, "Oh, that's for the Americans". That was because of a lack of communication. She has since been able to participate in ESL and citizenship classes, as well as the Mother's Club. I would like to ask her why she started attending and what the problems are.

..... I needed to learn English to speak to the Americans and we love this country. The children have no trouble in school.

..... I want to attend but my husband doesn't want me to leave the house at that hour. If someone could send a note saying that I or both of us should attend it would help. I want to participate in the Mother's Club and the school and to speak to people who call from the school, but I must learn English. I need to have help to convince my husband of this.

..... The times I have gone to the classes I have been so pleased because everyone at the center is so warm. I wish we had more time when we go there. I wish we had an extra hour.

..... What about the teachers? I think in trying to relate to these people, the teacher first uses the Spanish word and then the English. He has tremendous rapport with the people.

..... We certainly cannot complain about any of the teachers. They are good.

..... We have been able to look into the history of adult education. I think we have a better understanding of how it all came about. As to the problems, I don't think we could define them any better than by listening to what these ladies had to say.

..... I was interested in the comment about wanting more time in the classes. This can be done. I would like to say a word about the bilingual program in Dade County, Florida. The whole school has become bilingual. This is the kind of program that would be good here. It should become a point of scholastic achievement to become bilingual. I would like to know more about what is done in recruitment. This has been a very successful program in bringing the parents in. We can teach children to speak English in school, but then they go home and speak Spanish and their

English suffers. I don't want them to forget Spanish because the aim is to become bilingual, but they need more practice in English. They cannot do this successfully until we involve the whole family. I am concerned about the methods used to do this. We have tried. Some of the parents come, but many do not attend classes. How do we solve this? By having a place like this center for them to come to is a good start.

..... There has to be something like the Mother's Club to interest the mothers because there is an attitude of indifference. If you can send two people to the home, one American and one Mexican who can speak Spanish, it would be better because sometimes the parents do not understand what they are talking about.

..... The students themselves have been able to communicate and been of some help to the problem.

..... The thing that is a problem with all of us is this. All of us want the adults to learn English, but what happens? As the children learn English, they become the interpreters for the parents and so the parents don't come to the schools. The children make up the notes for the parents when they have been absent from school, for instance. My children in school are recent immigrants. You people come here to find advantages that you did not have in Mexico. In the beginning some of the parents are afraid to send their children to an American school because they do not speak English and they don't know how they are going to be received. When we assure them that in some of our classes the teachers do speak Spanish, then they are not as reluctant. Now how are we going to get the message across to the parents to attend the classes in the evening? We should not let the children do the interpreting in this.

..... Often when someone comes to the door, my husband gets the children to interpret.

..... Perhaps we can work on it by stressing the importance of learning English.

..... If my husband knew that he could get better employment if he learned English, this might help. He works as a busboy at a hotel and we could use more money with six in the family. He could work as a waiter if he learned English.

..... Perhaps we could tell him that there is a man doing the same job and he is now attending classes to learn English so he can be a waiter. So it is mainly telling them the benefits they can gain if they learn English.

..... I am wondering if anyone from the service center has visited in your homes? Someone who can speak Spanish?

..... No, I have not related my problem to anyone.

..... If we could get them together in a sort of orientation class and let

them speak Spanish and make them proud of their Spanish and give them self-confidence and make them feel that they would be worthwhile as citizens. It would then be easier to gradually go to the learning of English.

..... That is the problem when we first come here.

..... If you women learn English and your husbands don't, you're going to have problems because he will be frustrated when you speak to someone in English and he doesn't understand. He may think you are talking about him. You should bring him into the conversation and speak in Spanish to him during the conversation. Also try to speak English to him and make him understand and maybe he will want to learn more.

..... I would like to tell some of the advantages of the citizenship classes.

..... We should first of all remember the background of the U. S. We come from all parts of the world, we're a kind of melting pot. My mother came from Germany and did not speak English. This is a democracy and citizens have a great responsibility. If a person plans to remain in this country he should become a citizen. The responsibilities include voting, being interested in what the government is doing. There are advantages also. Some of them are connected with employment. There are many jobs for which you cannot apply unless you are a citizen. The prerequisite to becoming a citizen is to speak English, at least a little. As an example of the advantage of being a citizen, there is the case of an Indonesian family who came here and became citizens. Then the father became mentally ill and had to be hospitalized. If he had not been a citizen, he could have been deported. Those of us who were born citizens want those of you who come here to become part of our country and you cannot fully do this until you become a citizen.

..... Maybe this can be used to get these people to learn English. They have to learn English in order to become a citizen.

..... Many viewpoints have been expressed here and they will help to solve some of the problems.

..... I have learned a little English since I came here and if I have the opportunity I want to study to become a nurse because I want to support my family myself and not be on welfare.

TRENDS CONFERENCE ON THE EDUCATION OF THE MEXICAN-AMERICAN
May 13, 1967 - San Diego University

AGENCY, SCHOLARSHIPS, and VOCATIONAL OPPORTUNITIES

PANEL

Rudolph Morales, Chairman

Marta Schlatter
Dr. Edward Aguirre
Charles Samarron
Helen Diaz

..... This is the second annual recognition conference. Last year quite a few students received scholarships to University of California at La Jolla campus. We are trying to work together to coordinate matter of scholarships. These students represent grades of A, A- and B+. We have the resources to help these students. We want to give not a $50 or $75 scholarship, but we are thinking in thousands.

..... I would like to read the following article that appeared in the San Diego Union: "'Parental influence is the key factor in determining whether a youngster goes to college',the Center for Research and Development in Higher Education reports. The University of California Center set a four year study of 10,000 students in the Midwest which shows that the most important determinant is motivation which comes primarily from the parents. Eighty-four percent of the high school graduates in the top two-fifths of their class go to college if their fathers have high status jobs. Only 41% go if their fathers work in minimum status occupations. For students in the low two-fifths of their graduating class the percentages that go are even lower, 41% and 20% respectively. The study also shows the children whose mothers had some college have greater chance of attending college". We have quite a bit of parental involvement here today. Think how this applies to the Mexican-American youngster in our community.

..... Vocational education to most has a connotation of something not quite respectable: 'This is not what I want for my son or daughter. My son is going to be an MD or a physicist.' Vocational education is training for salable skills. When you go to an employer and ask for a job he immediately asks you what you have to offer. If you are an engineer you have these skills, an engineering degree is a vocational degree, an MD degree is a vocational degree, as well as a teaching degree and a credential, a machinist or a welder. All these are vocational just by definition. We have a two-fold problem; we have the college bound and the non-college bound. For every student here there is at least 99 9/10% out there that will not be going to college, that is the Southeast San Diego area. When they graduate they will have only a diploma, and from my viewpoint and the vocational education viewpoint, it's a worthless piece of paper. These individuals will go to Rohr, Convair and the first questions will be--not, did you major in Spanish and that you took so many years of science, but what can you do? What skills can you bring forth that we can profit from. Because these companies are here to make a profit; and you college bound, going on to whatever degree, this is vocational, and the opportunities are unlimited. They are unlimited for the college graduates and unlimited for the non-college graduates. Every college graduate, if he

selects his major correctly, will have 2 or 3 job offers. He should major in philosophy, psychology and some humanities, unless he is going on for more advanced degrees. What will I be able to do with this piece of paper in 4 years?

..... It's very hard to expand in any degree to what Dr. Aguirre has said. Our motto is "Education is a freedom and freedom is everybody's business." Education is a big chunk of the American G.I. Forum. We always try to instill it in the young people. We try to make some effort to award scholarships on a yearly basis at the local level to deserving young students of Mexican descent that we deem worthy to continue education, We try to help in any way we can. At State Convention all names are considered and maybe given a scholarship. These vary, depending upon the amount of money the State has. I have always felt the organization has made a mistake in not going out to major companies and firms soliciting funds like other civil rights organizations have done. Major concerns are not aware of the plight of the Mexican-Americans in California when it comes to education. We are at the bottom rung of the ladder when it comes to education. The average grade level for Mexican-Americans in California is 8½ years. Out of 2600 students at University of California at Berkeley there are only 76 Mexican-Americans. At UCLA,the hub of the Mexican-American population, there are only 70. This is pathetic since we comprise 10% of the State of California. We have a low percentage of young people seeking education at a higher level. Why? I think we can blame ourselves, not the students. We, ourselves as parents, as organizations, as interested individuals have not made an effort to make a sacrifice, to pool our resources together and see that these students continue their education.

..... In reference to the very few Mexican-Americans in colleges and universities, it is nothing new at all. When I went to Berkeley, it was the same story. There were 20 of us with a student body of 20,000. It was the same at State College, with 10 of us and an enrollment of 2000. When was at USC, he said, "Only one Mexicano ahead of me, I was the only one then, and only one following me". Why?

..... Have there been any appointments of Mexican-American students to Annapolis and West Point? We should submit names to Congressmen of those who make a sincere effort to go to school and who are interested in going to academies. Educators can help us by submitting names.

..... This problem is not something that we should handle. The schools have this responsibility. The counselor knows what these students are, what aptitude they have in completing their education. They should seek out the students that qualify for the different academies. It is their job to see that these students receive these scholarships. Mexican-Americans do not receive the same services that others receive in any respect. Why don't they?

..... How many can qualify? Why isn't the Mexican-American child achieving? First find out if they can qualify, then submit names.

..... We are placing too much importance on academies. Scholarships to universities can do more than an appointment to an academy. Counselors are reluctant to counsel Mexican-American students because of the lack of attendance by parents of students. It seems quite evident now that parents of Mexican-Americans are participating, are attending PTA, are visiting

schools during the two weeks during the year. Any college graduate can find a job. Important thing is to get to college, to get a degree - then you're safe. What is the function of the counselor? What training do they have to advise the youngster who has potential and to determine if he should be encouraged to go on?

.....Young Mexican-Americans are labeled as retarded. Immediately the visiting teacher wants to put this child in an institution. Testing in the schools is also inadequate, they are not testing where they are supposed to be testing. There should be a recommendation not to go along with school decision, but to look at the child on a total or realistic approach. So, there is a lack of knowledge in making an evaluation of a child - the school counselors are inadequate.

.....Often I hear we get ideas on why Mexican-American student is not progressing, but why have some of them been able to achieve?

.....Mexican-American homes are below average. In the area there are more foreign exchange students than Mexican-Americans. Parents are becoming more interested. But they themselves not being educated, they feel there is no hope for their children.

.....Mexican-American suffers in school when he lives in a barrio, not the ones in El Cajon, Poway, Del Mar. They don't know how to fight it and this is where we should be looking.

.....These Mexicans will make it anyway. If they have the money they will continue to school. There is a smaller percentage that will remain in the barrios. I was one out of 10, C+ average and I also worked part-time. The older kids will work to help the family--immediate needs like hunger come first, education later. No correlation has been established between parental interest in grades and actual student achievement. What are we doing for those that are not in the "A" bracket?

.....Parents' influence is something necessary. They tried to push my brother--one of the gang; he dropped out of high school. My father is a salesman. He didn't get through the 7th-grade. If you want to gain and go on in education, <u>you</u> have to do it.

..... Economic and cultural circumstances cause lack of interest, etc. in education. Are the community or parents to blame? Kids don't care--here's a boy whose father is in Viet Nam--he's been kicked out of school and he could care less, he's got a sack at home and meals, callouses on his toes from his surfboard. We talk to these boys. Do they want to go to school? No. Then you go to the tomato fields in Otay. Now, these are the ones who are really suffering. Their aspirin is a job. Right away they want a job. They say, "Don't give us any talk about vocational counselors. We want an aspirin right now. Our headache is economics."

.....Some students want to make something of themselves. With a little help from family, they'll make it somehow. Others could care less. They're from economically disadvantaged families. What can we do to help these who don't want to go on to college? I think the solution is to put them in a school where they could learn some trade.

.....I hope you don't mean to set up a vocational school. This is the worst mistake. We don't want to separate our kids - send them all to the same high school and let them get the advantages of it. Let them have a good diploma which will do them some good.

.....I'm more concerned with the large percentage who do get a good high school education and don't go on. There is a lack of communication between parents and schools. This is partly the fault of the schools. The parents don't speak English. The school people don't speak Spanish. Parents aren't aware of the tremendous influence the local population has on school systems. You can't blame the parents and the school isn't aware of the problem.

.....Educators are not against equality, but you can't go against the whole school district.

.....A degree is not necessary if you can compete and prove your worth.

.....You can't compete if you don't have a degree. That's the union card - you can't get into the door without the degree.

.....The problem isn't whether you can compete. Do you have the same equal start? Mexican kids are given an I.Q. test and immediately classed a moron. So he's placed in a low level class and never has a chance. Take counseling, for example. Does the counselor understand why he's there? Also the Chicano is automatically put in a vocational class and this decreases his chances for an education to prepare him for college.

.....How many of you were given a second test in Spanish? There has not been an adequate substitute for testing purposes.

...There is a so-called culture free test which is supposed to do away with I.Q. Present testing is totally inadequate to test intelligence. Intelligence is not only tested in terms of what a particular test is geared for. We have to go back to the schools and the confidence of the schools. Counseling system is inadequate.

.....Scholarships are important. More important is that the student be imbued with the desire for self-improvement. They should be helped along that line. They have relaxed for the past twenty years in joining some of the organizations in San Diego which could help them. There should be something organized in the barrios close to where they live. With respect to vocational opportunities, I have interviewed and hired auditors and clerks. We don't look for the A student. We're looking for the average, creativeness, interest in work, etc. I'd like just to make one point - we've got to consider the C student in the areas we're talking about. The C student
will make it.

.....Parents have a lot to do with the education of their children to a point-then it's up to the student. As for counseling, there should be Mexican-American counselors and visiting teachers in the schools.

.....Are there enough Mexican-American counselors?

.....The educational system provides services. Their services are not meeting the needs of the Mexican-American. It's up to us to push them to do this.

Schools are governed and supported by middle class - taught and administered by the middle class. I gear myself to teach middle and upper class children. Then I have a group that doesn't measure up to them and we have problems. But do I change my approach? No. I just go on the same as I have for years. It's the same with the administrators. But bilingual teachers are needed to meet the need. Are they going to do it? Not unless we push it. The whole educational system must change. These students don't know what's going on. They have not had the same experiences they encounter in books. So the services the schools provide must change. Who's going to make the change? Us.

.....Is it justified to ask that the whole educational system be changed for such a small percentage? 5% of the students. I think that it's too much to expect. We must involve ourselves with these children. We're related to them in the sense that they are in our environment. This is a more direct approach. Also, it is futile because your're asking people to voluntarily take on these taks. It's also a self-help approach and it has to be undertaken.

.....We have to ask ourselves - what kind of community do we live in? Is it strictly Chicano? This is a conservative community. Who do we have on the Board of Education? I think there's one Negro from the minority groups. At the meeting last Saturday at SDSC someone said he's a liberal. I don't know about that , but we've got to approach this thing on a pragmatic basis, be practical about it. Our problem is with the low income people - people who live in San Ysidro, Otay, Imperial Beach and areas of Logan Heights. The people from the middle income group--if they don't make it, it's because they don't want to. They have the resources to continue their education. The influx we have from south of the border continues. Our basic problem with the Mexican-American is at the lowest rung.

.....What are we going to do about it? Are we going to just talk about the problems meeting after meeting. We should organize all these groups. Have one organization that will encompass all these little organizations. Educators should devote a couple of hours a week to help persons that need and want it. (Academic) We just can't have meetings to talk about it, let's do it and I'm for doing something about it.

.....Something is being done. MAPA, IMPACT, Hispanic-American Foundation met with Assistant Attorney General Murphy and with the President's personal representative of Mexican-American Affairs who we told to tell Johnson that we were up to here and a letter will follow. A steering committee has been formed. First job will be to go to San Diego City Schools to present programs, action programs. We've had enough dialogues. The time is ripe. People are doing things. We can march, we should and if we don't, it's our own damn fault.

.....Some people say - where have you teachers been? All I'm asking for is strong organization. If we write a letter to President Johnson from all organizations it will make it stronger.

.....Organizations are a great idea. But why is it not reaching the schools where it belongs? I wouldn't know where to go other than my counselor. You don't know where to go, nobody to tell you. I have never heard of MAPA or IMPACT.

.....We have started dialogues with young people from the colleges, and plan to go to high school at the beginning of the month.

.....This is the start of a revolution. But we must have the awareness of the community. How are we going to get this awareness to the community and the schools?

.....How do we develop a sense of awareness? Have to put some people on the school board on the hot seat. We're talking too much about what our needs are. The time is now to vocalize these and put some of these people on the hot seat. Then the community itself will know what the problem is. They will become aware that the Mexican-American in San Diego is no longer taking it sitting down. Each and every one of you here, today, take some of your free time and get together and start working.

.....I have been sitting with the Mayor's Committee to evaluate the Citizens Interracial Committee and we are putting a minority report to the mayor that the report that was produced left the Mexican-American totally out. I think this is another area that we should attack.

.....The sooner we take action the better.

.....People talk and talk and never do anything. The people are not being informed. If educated people like you would talk to these people and inform them, then something could be done. You have to inform these low income people of what is going on. And nothing is being done.

.....What can we do now to start working?

.....You're going to have to say, "I'm going to spend and invest my time," because if not, all this dialogue has been exercised in futility.

TRENDS CONFERENCE ON THE EDUCATION OF THE MEXICAN-AMERICAN
May 13, 1967 - San Diego University

ENGLISH AS A SECOND LANGUAGE AND CURRICULUM INNOVATIONS

PANEL

Juan Solis, Chairman
Lilian Halsema Joseph Torres
Frank Thornton

..... When you talk about innovation, are you just talking about a tape recorder or an ESL program, for example, in the classroom? To structure this the innovation has to mean more than just the hardware.

..... One of the main points as far as innovation is concerned at Memorial is that we have respect for the culture of our ESL students. This is the key factor. Unless you have a feeling for the child and his culture, not a great deal is going to be done. One of the things we have changed is about speaking Spanish. The rule was that no Spanish was to be spoken on the campus because it was felt that the English-speaking children would think they were being talked about and this would start a fight. So we changed this and now encourage them to speak Spanish anytime they want to. Teachers and administrators are learning Spanish and the children feel free to come up to us and speak Spanish. So the key is respect for the culture and dignity of these children. We remind them over and over that they are bringing something to us. Sometimes we have to tell them what they are bringing because they do not know what Mexican culture has brought to the United States.

..... I feel the same way. I wish my teachers were here to speak. I would like to bring up some things we are doing 1) This year for the first time, having had the funds to operate, we have had a phasing out of our ESL students and if you recognize a mobility of the students in our school you will understand that we have almost 100 students coming in yearly who have no knowledge of the English language. We have about 3 levels of these students--a) those just coming in from Mexico, b) those who have been here about one or two years, and c) the more advanced who have been here two or three years. What we want is to work them into the regular program. Fortunately, we have enough teachers to take care of this. 2) Another thing we have is parent involvement--this gives impetus to the students. We have had block meetings with good success. These encourage many of the parents to participate in discussions about their children and we let them know what is going on in our program.

..... Do we need money to carry on the things we are doing today? So far we have discussed only special projects. What is happening in the regular curriculum in the schools? Is it being modified? The role of the school has changed also. Should it change? How does the parent fit into the change?

..... I have visited ESL programs in San Diego County to observe their strengths and weaknesses. There are a lot of strengths and good teaching. There are

some problems too. 1) Sometimes students do not adjust themselves psychologically to life in the United States and so they are not interested enough to learn. 2) The type of materials given to the children. Is it suitable? 3) Are the children being put into the program at the right time and taken out at the right time?

..... I have observed these classes and I think the teachers in junior high school have the most problems. These students have changed from one country to another at a time when they are in a state of change within themselves. So the added problem is too much. It is not impossible to solve because there are ways to get to these students, but some of them have no academic background.

..... I don't think our culture is best. Each culture is the best one for the people who participate in it. We have a group of children who could care less about the great American culture. We need to find out what motivates this child. We cannot assume the things we value are things that this child values.

..... They come to school and they are involved in one culture and then they go home and are in another culture. This leads to conflict. We must get the idea across that we understand their culture and be sympathetic and accept them.

.....We should be aware of the parent who does not realize the problem that the child has in the Anglo culture. We have an advisory council at Memorial to meet with the parents to disucss problems. The parents are not aware of the needs of their own children. There must be understanding here, contact with these parents. Communications to the homes should be sent in English and Spanish. Get them to come to the school, and we should know what to say to them when they get there.

..... Some of us are having problems with the presentation of ESL. How does one present ESL to the student to make them want to learn?

..... Are we saying that these children have to reject their culture to accept ours? Or are we adding something to what they already have?

..... The child needs to identify with something familiar. The teacher has to produce the environment to make him appreciate what he has and to enrich this with the added things from our culture.

..... How do we solve the problem of identifying?

..... The problem is communication. When you first meet your students, show them respect for their heritage and as individuals and that they can become successful. I played a record of Spanish music very low in my class and the students read much better because they were identifying with something familiar. Another problem is that when they come to our schools, they stop their education in their language and this is wrong. They should be learning in both languages and become bilingual.

..... We had a visitor from Venezuela in our school and in introducing her I made a point of saying that she spoke two languages, English and Spanish, and how fortunate she was. Then I asked the students how many of them spoke another language. Several years ago you would not have had a response; they would not have admitted that they spoke Spanish. Now all these hands went up. Some even said they spoke three--we have some Polynesian students who also speak Spanish.

..... Sometimes there is a time element involved in learning English that we frequently overlook. I teach in an adult school where we have many teen-agers. The parents wonder after only two months why the children have not learned more. They need to have someone explain to them in Spanish that it takes time and what all is involved in learning a foreign language. They have a sense of failure for their children, when the children have not really failed at all. There is also a lack of understanding of what the child is going through while he is learning English. There is a great deal of pressure on him to learn too fast. In setting up a curriculum this should be taken into consideration.

..... Getting back to the cultural factor, I agree that you do have to have a solid mind and environment in order for the student to learn. In the influx of Mexicans into the U. S. you are not getting people from the social structure in Mexico that would be the top. We are getting the group that did not have the where-with-all to get along in Mexico and that's what they are looking for here. So you are not getting the top student. You have this to deal with.

..... Couldn't this tie in the Mexican immigrant with the other immigrants? People in other countries did not have all they wanted so they came here to look for something more.

..... It has been my experience with Mexican-Americans that the higher the level of home they come from the worse student they are. They are very bored learning English. They think they know it. They want to watch TV. They think that's the answer. They love parties. Their mothers are always there to give them the car. They are the most irresponsible bunch I have ever seen. But you get the low class with no home background and they work and are appreciative and make the most marvelous students.

..... One of the visitors who observed in the classes said he could tell which ones had come here recently and which ones had been here a while from their attitude. He thought that these two groups should not be mixed in one class, that they should be separated. The ones who had come recently were more quiet and willing to listen.

..... Almost everything that has been said can be applied to teaching as a first language as well as English as a second language.

..... We have been talking about retaining culture and providing an education, but as yet we have not touched on how we are going to do it. Secondly, we have not touched on whether we have the people that really want to do it. The question was brought up as to what the responsibilities of the ESL teacher

are. I think her responsibilities are no greater than any other teacher in that school. Getting back to this cultural thing. What do you want to retain? My wife for one thing, completely rejects the machismo idea.

..... Just what do you mean by machismo?

..... I mean I have my own way. That's my definition.

..... You cannot divide cultures and say you retain this and do not retain that. One thing about every country outside the U. S. is that a teacher is respected and given a lot of dignity. Here we are all buddy-buddy. When a teacher comes into the classroom a Mexican student will stand up and when he is called on he will stand up (this is when they first come to this country) and they show respect. I wish we could retain this, but they are becoming Americanized.

..... But cultures change. The American culture is not the same now as when I was a kid. The dominant things are the ones that will become stronger. It is these stronger things that the Mexican will adopt.

..... We as Americans cannot agree what is good and what is not, so how can we tell someone from another country?

..... Wouldn't it be terrible if we could agree and say we have now decided what the American culture is?

..... What we are saying is give these kids the same privileges as our kids have. Let them accept what they want to accept and reject what they want to reject. Let's be sure that what we are asking them to conform to is something they really have to conform to to be able to fit in as worthwhile members of a group.

..... The child who learns English most quickly is the one who plays with American children. Some of the Mexican children say they don't have any American friends, they don't like the American children. But this is a two way street. We should be able to bring them together.

..... How can we make the American child respect them?

..... In one adult class there was a young Portuguese man who was very alone. So in the music class he sang a beautiful song. The next day the other students were gathered around him and he was teaching them the song.

..... You were talking about what should be retained from their culture. Supposing they pick up some of the American ideas at school and then they go home and, for instance, talk disrespectfully to their parents. The parents will resent this because they want to retain their culture values and they see their children changing in front of them. It hurts the parents as much as anyone else.

..... The advisory council is one way to communicate with them. They must be told in Spanish what our concerns are and they must be able to speak up.

..... We have made visits to Mexican schools, had lectures and intercultural programs. This has given the American students a better understanding of the Mexican culture.

..... If the parents have a positive attitude about the American culture, the children learn English more quickly because the parents are taking English classes themselves. The ones who do not care feel it is not necessary to learn English.

..... I get the impression that it is felt that the Mexican-American child should learn English, but it is of no value for the American child to learn Spanish. We cannot talk in generalities. We have to be specific and speak in terms of action that we as educators can take. What does this mean in instructional programs for the kids?

..... One thing we have done is to dramatize the classic stories in English and Spanish. The children help each other and they love it. This is one method. They see that the same type of literature exists in both languages and the children enjoy the same types of story.

..... Maybe we should talk about the similarities in the cultures and focus on these.

..... One of the reasons we are here is to talk about the motivation of the Mexican-American. I remember when I was in high school, groups of twenty-five of us would be together in the halls. The other kids thought we were oddballs. We did not participate in the sports or anything else. These kids now should be told what they can do and given examples of Mexican-Americans who have done things.

..... In the elementary schools there should be a Spanish-speaking teacher so they can identify with someone. They need a leader. Then you reverse the situation. The Anglo needs the same experience. They need to learn Spanish. Many Mexican students are reluctant to accept the English language. Take them to Mexico and put them in a situation where they have to communicate in English or interpret and they become proud. All of a sudden they become proud, it gives them recognition.

..... Those of you who speak Spanish--would you help those of us who are trying to learn Spanish. Speak to us slowly in Spanish when you see us in the halls. The kids are helping me with this.

..... There should be a Spanish-speaking teacher in every school. We are fortunate to have , but the other day a girl had a problem and she needed a woman teacher who could speak Spanish. We have been talking about the problems of the students. In reality we are talking about the problems we think they have. I asked my students to write an autobiography in English. They really opened up, especially when they finished writing them in Spanish. You have a variety of students, some have been educated quite well in Mexico, others have not, but none of them mention English as one of their problems. Another thing, we have a very good movie

on Mexico and when the Mexican-American students can point out this and that to the American students and say, "This is where I came from", it makes them very proud. Another assignment I have given them is finding a famous Mexican and giving a report on him. These things make them realize that someone else knows their problems.

..... We have been talking about teaching English, retention of the Spanish language and retention of culture. For the sake of discussion, let's see if we can put all this together. How do we go about doing these things? How do we put these things in the schools, innovating?

..... There must be an introspection on two levels. 1) How we view other people in an attempt to assess our own prejudices and 2) a conscious attempt to seek knowledge so that we are factually correct. We must also identify our prejudices about teaching techniques and about perhaps changing some of the ways in which we have been doing things.

..... Let's talk first about the learning process in terms of how it would relate to innovation. Is learning English so different than learning Spanish? What kinds of things do you have to gear up for?

..... We have people of expertise here who have gone into these things on a grand scale. Let's hear from them.

..... The only thing you cannot do is that which you refuse to try. You cannot wait. Are the Spanish-speaking children in San Diego County making the kind of progress that you want them to make? How many of you who do not speak Spanish would stay here if this meeting were conducted in Spanish? You would be foolish to stay for two hours. These kids leave, maybe not physically but intellectually--they close their minds and leave. They become dropouts because no one is giving them the kind of attention they deserve and demand. You cannot give them this by talking about it. You have to try to do it. Are we shaping curriculum to fit the child we are trying to serve? If so, then you will seek the guidance of those who have knowledge to offer, you will temper it with your own situation and gear a program to the needs of the child. Three things are important:

1) ESL--establish a program if there is not one. They must know English well enough to function in the regular school program. Design a curriculum that fits their needs. Select materials, etc. to fit their needs. Evaluate the kids when they first come in to see what they really need, not what you think they need.

2) Is bilingualism an advantage or not? If it is, then we have a commitment to help them develop their Spanish.

3) If bilingualism is an advantage, shouldn't we give the American kids the opportunity to achieve this also?

..... How long have you had this bilingual program?

..... We have been in bilingual education for seven years, actually operating bilingual schools for about four years. Our children coming out of the sixth

grade now can study equally well in English and Spanish.

..... How many of your teachers are bilingual?

..... We have 8,000 teachers in the system and about 400 are bilingual. We have one Spanish-speaking teacher for each 100 children in the school, Spanish-speaking children, that is.

..... How do you deal with the sociological differences in the students?

..... The situation of the Spanish-speaking person in the Southwest is not the same as that of the ones in Florida. The best way to deal with this is to deal with the manifestations of the problems directly which means to develop instructional programs to meet the needs of the students. For instance, I assume the students here are taught history the same as in the East. They have many chapters on history in the East, only a few on the West. Do you offer a course in Hispanic history? This had a major influence on your part of the country. We can teach more positive values of American culture by teaching them English than by lecturing on the values of the American culture. If they know the language, then they can interpret the culture. There has been a lot of failure in such programs. The limited success that has been achieved has been done because we have provided the teacher with the materials to change her attitude so that she will not be continually frustrated trying to teach the child. Again, this means developing a strong instructional program. It is not only the English teacher, but also the Spanish-speaking teacher who too often has the attitude, "I made it without any special help, so can you". This has to be changed.

..... One of the things that is important is that we have had a series of workshops where the teachers get together. We say if this is important enough, then take part of the school day. They are released to discuss these problems. One of the things was to visit Mexican schools so they could see what sort of school these children come from.

TRENDS CONFERENCE ON THE EDUCATION OF THE MEXICAN-AMERICAN
May 13, 1967 - San Diego University

HEALTH AND PARENT INVOLVEMENT

PANEL

Mrs. Jess Sanchez, Chairman

Jess Ramirez
Mary Jane Young
Delia Cacho
Mary Ann Escamilla
Dr. Diego Cardenas
Beverly Myers
John Erickson

.....Parent involvement is something we are all concerned with in our particular program. When it concerns the health of the child, or programs of education, or mass innoculation, the parent involvement among Mexican-Americans is very good. We don't care what is happening to our children--this is the general consensus a lot of times because we don't participate in PTA-type activities. PTA is not the vehicle for parent participation. Many of us have felt not welcome, or talked over our heads or of things that are not of interest. They are structured for a certain social level. Mexican-Americans don't fit in.

.....Only way to get parent involvement is to hit them, to hurt them by saying, "your child is not being treated justly" or "you don't care enough for your child." Something emotional. The Mexican-American that immigrates here is not sophisticated enough to understand exactly why he should go to school. You have to get them emotionally, either through religion or through their children, then responce is unbelievable. In San Ysidro PTA meetings are conducted in Spanish and English. Parents feel they are doing something for their child.

.....Teachers are concerned to have parents involved at PTA meetings. Many parents don't understand English, feel inadequate. It's not lack of interest. How can we help them to realize they are wanted, this is theirs.

.....Male plays leading role.

.....Mother has influence on child.

.....To get parental involvement it has to be an important enough issue. Our school is presenting programs in psychological field (emotional problems children have) The response is tremendous. There might be a PTA meeting one day and no one would show up. For the program the next day the place was packed. We are a lower-middle class and have involved in a hard day's work and to get us out it has to be something that we can't find out any other way.

.....In dealing with the Mexican-American families the sociologists commit a terrible crime in creating new terminology in reference to them. Segregating them as a sociological group. Making them some sort of strange ethnic animal. He's part of "la raza, machismo, pocho." Lay sociologists read this garbage and approach them, not as a human being but as some strange hybrid of two different cultures. The people that approach them don't speak the language. They wouldn't approach people in their own culture this way. They break all social rules and they wonder why they can't communicate. Forget social

terminology, approach the people as individuals. Have something interesting to tell them. You are trying to get parent involvement in an area where it is already saturated with parent involvement programs. PTA meetings have nothing to offer as far as discussion. The sole purpose is to get them together to meet together. Don't get people together until you have something to tell them. To get Mexican-American community involved they should begin to gel and to coordinate a program to present all the issues. Otherwise everyone will get fed up and there will be no parent involvement.

.....I'd like to elaborate on that. It takes more than that. We have now put out a student handbook in Spanish, we've sent communications home in Spanish so they'd understand what's going on. For our next program, the parents will have a list of topics they would like discussed--such as an orientation program, etc. Following that, we'll give them an opportunity to observe their children being taught in the classroom. This way they'll be brought closer to the school.

.....I want people who speak Spanish in my classroom. I'm in the dental assistants program at Grossmont College and we need Spanish-speaking dental assistants. I've had only 3 Spanish girls in four years - and they didn't speak Spanish. The The American girls are going to the schools to teach children to brush their teeth, but they don't speak Spanish.

.....I'm Mexican. Mexican-Americans are considered differently from Mexicans. The Mexicans have more problems. First thing is the language, second is the unwanted feeling. There is a lack of education among the parents and no leadership in the community. In the Negro community you ask for people for programs and you have the response---but not in the Mexican-American community. It's not a lack of ambition, there's plenty of ambition. It's lack of direction. In schools they've been told 100 times a day they're inferior.

.....I can't believe this. I need them.

.....We need them more.

.....In order to educate the child you have to educate the parent so he can encourage the child.

.....In youth groups it's not that they're lazy, they just don't understand. They don't have anyone to encourage them.

.....I'm interested in this program because it's a golden opportunity to make progress. I have been working in San Diego nearly two years. Parents and teachers are the main leaders in this kind of program. There's no better way to help people in this area than through the PTA. For instance, they need to be instructed in what's going on in community health, 1) what facilities are available for them and 2) the fundamental things they should know about health. Parents should also get together separately from teachers to talk about this thing in regard to their children. They should instruct their children. There's no reason why the Spanish-speaking people shouldn't be getting this. We have to wake up from this covered up attitude.

.....The biggest barrier I've had to fight is the children's lack of realization of their potential. Somebody has to tell. I don't direct their thoughts

toward high school, it's not even mentioned. I talk about being a doctor, lawyer, or professional man because there's no reason they can't do it just like everybody else. They only need to be given the confidence.

.....They're told 100 times a day they're inferior.

.....I'd like to know where they're being told this.

.....The teachers tell them.

.....It's not just the teachers, it's society as a whole.

.....We need leadership from the teachers and the Mexican-Americans. It should have started 20 years ago, not now.

.....Do you think the Mexicans would respond more to someone who is Mexican than someone like me?

.....If we see someone Mexican-American represented in the PTA who can say, "Como está?", we are more likely to speak.

.....In other words, show them you care.

.....You mentioned that you run across quite a few Mexican surnames who do not speak Spanish. We know why this is. They are not telling us that we are not as good as they, but it doesn't have to be verbal. We are told this in many areas and then you wonder why our kids don't speak Spanish anymore. It is because of the stigma attached to speaking Spanish.

.....This has been said by many. We should not let anybody be influenced by that outside attitude. We have to assert ourselves and say we are still good.

.....When you are 8 years old and you can't speak English, it's a different thing. You are always being told you are different, that you're not going to make it. What this teacher here is saying is that she took time with this c hild as an individual.

.....There is always some prejudice, but speaking of the teaching profession as a whole, this rarely happens. We have long taught that a teacher should accept every child as he is no matter who he is. One of the things we are working on in compensatory education is to increase the child's feeling of adequacy so he can do a better job in school. I think almost any school can point with pride to Mexican-American children who have done well, become presidents of their class, held other offices, and distinguished themselves in other ways. There are many of us who are trying to remedy the situation. We have not had sufficient knowledge in working with these children. Testing has not been good. Counseling has not been good, but we are working on it.

.....The schools now are geared to the middle class Anglo child and the teachers are taught in that class level and it is hard for them to see the other side. If you would involve the so-called leaders of these ethnic groups you would impose new values on a group that isn't ready to accept them.

.....Nothing can be done until we stop compartmentalizing children and just look at them as human beings. If you can help a child see that his life can be better, then you have made progress.

.....It is not a problem of race. It is a problem of basic communication. Many of the kids stop learning Spanish because it is not taught in school. I will have to be very critical of the elementary schools. There is a period from the 1st to the 6th grade when there is more interest in adjusting them to the Anglo-American society rather than stimulating them intellectually. It doesn't matter whether they are stimulated intellectually in Spanish or English but they must have this so that they can take things like history, math or geography. And they will learn English. Gene Gonzales wrote an article in which he said that they should be taught in Spanish up to a certain age to alleviate the element of confusion. When you are trying to teach someone a foreign language and they are not quite proficient in their own language and you expect them to compete with the kids that have already learned the language, you are asking them to do twice the amount of work, and a normal kid is not going to produce the same amount as a normal American kid who knows English. So first give the kids some pride in themselves in using their own language. A lot of kids I see coming to junior high can't speak Spanish and they can't speak English either.

.....In my work with the Health Department I find that in my contacts with the Spanish-speaking parents, even with my limited knowledge of Spanish, I felt very welcome. As I saw them more they would teach me some Spanish and I would teach them some English. I could even write directions down for them in Spanish. I made doctors' appointments for them and, despite transportation problems, they kept their appointments.

.....Do the parents become more involved if they are in a small group or do they feel more comfortable in a larger group? What is more effective?

.....I think in the smaller groups they can express themselves.

.....We had them at the last meeting we had at Mar Vista High School and they wanted a larger meeting. They wanted to have a committee to meet with the teachers to discuss problems.

.....In handling these groups there is a certain psychic distance. You have to make them feel comfortable, to reach them. I try to keep a group to 10 or 12 people around a table and usually they will all join in on the discussion.

.....This is a comment on the kind of interest in many of our teachers in compensatory education. This teacher got release time to meet with parents. This shows the spirit of the school in granting her release time. Another thing is that as you go along with this kind of activity you become more skilled at it. These are things that you learn.

.....Educators and the heads of families should get together so that both know the needs for the children to carry out the normal good physical health, and mental. We have to have healthy children with a healthy mind. The combination will give you wonderful results.

.....The public health nurses run into problems when the families do not

understand notes from different sources.

.....People should go to their family doctor, get to know him. They should not be sent to specialists. They get confused.

.....How, through the ESL program has better health been achieved?

.....We have a Title I program for disadvantaged youngsters (educational handicaps a child may have) to improve school achievement of each kid. We hired a community nurse to follow up any agency referrals so that the family would get the child the care that was needed. Health education is also needed. One nurse encountered many difficulties because she was not bilingual. She lasted only two weeks; she felt she was not adequate.

.....Couldn't a student who speaks Spanish accompany the nurse?

.....This nurse felt something was lost in translation. She felt that in any program to go into their home and change their ways, like in nutrition, is hard to do with the language difficulty. Maybe a continuing program with a small group of parents, for instance, you could have a Spanish-speaking doctor talk about poisons in the medicine cabinet and what things to look for in general health or disease symptoms, or a Spanish-speaking dentist talk about oral hygiene, which the nurse thought was an area of neglect. There could be a program with a group of parents to get a course in health education. In the coming year we might do something along that line but we are stymied from the standpoint of finding a bilingual health nurse.

.....We're more interested in finding out how the people feel about these kinds of things instead of what the program itself is.

.....The question was asked about community aide work as far as health is concerned. I have been trying to put together some sort of orientation program which we hope to initiate in a couple of weeks. It would be better to have the various agencies that have something to do with health so that I am not doing something contrary to what they are doing, but rather that we coordinate. The agencies should be identified. Literature in Spanish is hard to get.

.....At the Service Center we are doing some translating and have found no difficulty with the medical terminology.

.....How can people in dentistry reach you? Should they come to where you are? What we have done is to visit the schools and check the children. These children have bad teeth; they don't know how to brush their teeth. But this (the visits) is only at times. How can we do this more often?

.....You cannot just go to the homes and tell them to buy toothbrushes for everyone. The problem is their meals. They are too starchy. They won't each vegetables.

.....If you could get some of these agencies and organizations to provide toothbrushes, then you could go into the homes.

.....Show them a bill of how much a cavity costs, then they will go out and buy toothbrushes and toothpaste.

.....One of the things about Headstart is that they require the parents to be involved and when they see what we are doing they get into the habit of brushing teeth, eating breakfast, etc.

.....In Tijuana you find cases and cases of soda pop in the poorest homes. This is one of the problems. Is this peculiar to Tijuana? You don't find this in other areas.

.....They have a water problem in Tijuana. This is one of the reasons they drink bottled drinks.

.....It is difficult to get to every home and see the parents on these health matters. There are not enough people to do it. I am sure that if professional advice is needed by the nurses, etc., the San Diego Medical Society would be more than glad to help. The Mexican-American should not be ashamed if he cannot buy toothpaste. He can use baking soda if necessary. These things are very simple.

.....No one has said anything about the environmental health problems.

.....There are all these pamphlets availalbe from the different agencies and Health Department. Most of them are in Spanish. These can be given to the parents so each family has them. Various shots and other medical services are provided free and there is no excuse for the people not to have them.

TRENDS CONFERENCE ON THE EDUCATION OF THE MEXICAN-AMERICAN
May 13, 1967 - San Diego University

PRESCHOOL AND GOVERNMENT PROGRAMS

PANEL

Ruben Dominguez, Chairman

Larry Montoya
Dr. Salvador Flores
Del Aguirre
Bob Matthews

..... The two most important things that have happened in government legislation are EOC and ESEA, one of which deals specifically with problems of education in the schools and the other which takes a broader scope. We will be discussing aspects of both of these.

..... We need more preschool programs.

..... Many of the children come from disadvantaged homes with many children and they have not built up any image of self-importance. Prekindergarten would provide him with those experiences which will help him in regular school. They must also learn to articulate so they can express themselves.

..... The year-round program is supported by the state and you also have the Headstart program in the summer.

..... Is there a difference in the criteria used for selection of children in these programs? Does the state have certain criteria as compared to the federal?

..... When state bill 1331 was written it was designed for children with a language problem and the disadvantaged children. To identify the children the state worked with the Welfare Department. They assumed that all children who were welfare recipients were disadvantaged. We did pick up a lot of children from low income families which were marginal. There are a lot of Mexican-American families with low incomes who refuse to go on welfare. In the OEO program the guidelines are more rigid. Welfare recipients can automatically go to Headstart. We have 96 children who have been attending preschool all year who are to go to Headstart this summer.

..... How many of these are Mexican-American?

..... About 45 per cent. There are 82 American surnames, 68 Spanish surnames, 13 Americans with mixed heritage, 7 Spanish surnames with mixed meritage, and 6 Negro. The forms we get from the Welfare Department do not indicate the ethnic background of these children.

..... Could you compare what is offered in the two programs? Are they designed to be equal?

..... I don't consider them equal. I have a feeling that the 1331 program

has a lot more educational components in it than Headstart. There should be more freedom in the Headstart program. I would like to see about fifteen minutes each day spent on language.

..... In the summer classes held , there were programs of OEO, 1331 and ESEA and their curriculum was the same. Emphasis should be on the policies rather than where they are funded.

..... You can get into a mess when you have Headstart, ESEA and state programs running concurrently. I think toward having the 1331 program during the regular school year and the OEO program in the summer.

..... We are turning away children who are not on welfare. Who is responsible for these children?

..... Who is responsible for developing the curriculum for these programs?

..... You have rough guidelines from the state, but ultimately the individual teacher determines what that program is going to be like.

..... It also stresses language development. They need a lot.

..... I think these programs are designed for the culturally disadvantaged, but when you look at the educational structure, nation-wide, all the children are disadvantaged if they wait until age six to begin their education. I would like to see a preschool program a part of the schools.

..... Administrative gossip has it that by 1970 all children of four years of age will be admitted in a preschool program sanctioned officially by the state. Current research in the educational field has shown that ages three to six are the most important. I am more and more amazed at the rate of growth between those ages.

..... I have listed the major objectives of a preschool program: 1) intellectual development, 2) emotional development, 3) social development and 4) physical development. In some ways these preschool children are too far ahead for the Kindergarten program in the schools. The Kindergarten program has not moved as fast as the preschool.

..... First, they will be receiving a group of youngsters that are by far more ready for school than anybody else has been before. Consequently, the Kindergarten teacher is going to have to change what she has been doing in the classroom. It would be a crime to put the 96 children who have had this program all year in the Headstart program this summer with children who are going for the first time. So there will be one center devoted only to the children who have been going all year because there will be tremendous differences. There will have to be curriculum innovations.

..... I disagree because in the middle class income groups these children come ready to learn and the curriculum is set up for the middle class child.

We have had to water them down in some areas because some of the children are not ready.

..... A good preschool program teaches the child how to learn which is what many parents can't do.

..... I see a big span between them. Your prekindergarten program certainly has more body.

..... I have met with thirty Kindergarten teachers in terms of what can be done differently next year to get programs moving and they come up with of the same thing. This is where Title I of ESEA has been highly critized. There has been no innovation. My child went to preschool. She started Kindergarten this year and she came home mad the very first day because they would only let her use one color. The traditional middle class oriented school permits the children to use only one color at the easel. My child didn't want to go back to school.

..... You can't compare your child with a child that comes from a disadvantaged home. the Kindergarten curriculum is basically the same. But what is being taught at one school is not basically the same as what is being taught at another school.

..... In theory it's supposed to be.

..... Yes, but it isn't. Is it because we don't like these people over here or we feel they shouldn't learn?

..... A school that is highly concentrated with one ethnic group is not offering anybody equal education. We bring preschools into one central place and there we mix them all up.

..... How can you get the parents to participate?

..... We tell them to ride the school bus and we get them every day.

..... With five or six children at home?

..... We get them.

..... I don't think you can break the cycle unless the parents are also participating because they are learning, not because you are telling them. They are learning by observing the teacher and seeing that she talks to this child, rather than just sitting him down, slapping him and pushing him out of the way.

..... But the fact remains we are getting the parents. We're getting the parent participation. That is the key. We invite at least one parent a day to help the teacher, not to listen to what the teacher has to say. There is a difference here. To help the teacher do something constructive.

..... One parent every day out of how many children?

..... One parent per class per session. We have 18 children in a class, one teacher, two teacher aides and one parent.

..... In other words, that parent comes into the classroom one time a month?

..... No, twice and there are three parents when they go on study trips.

..... What do they do with their little children?

..... We help them any way we can.

..... To what extent are you able to get the parents of the minority children in the classroom? Are you having difficulty getting them involved?

..... No, the schools have not communicated with these people and when you open up these lines of communication you have no problem getting these people in. They like their kids just as much as you and I like our kids. They want to help their children just as much but they are threatened by the system. The established system. The thing to do is to talk to them, to explain to them the system wants to help their children too and that the system and the parents will do a pretty good job with their children, that cooperatively you can get something done. But you can never get anything done if one is afraid of the system and the other says, "I am the system".

..... I agree with you.

..... Regardless of what individuals say about others that may be lower, socio-economically or maybe racially different, parents love their children and there isn't any middle class or lower class or upper class as far as love is concerned. I feel my Mexican-American parents, my Negro parents, my Samoan parents have just as high degree of love for their children as any Anglo would have or any other person in the world. Through parent participation at my school I am seeing this and I am seeing that what is really different is that they have never really been welcomed into our schools before this time. Now it's wide open.

..... The first communication that these parents ever got from a school is "Your kid misbehaved, he is staying out of school, or keep him out of school". That is the first communication they have gotten traditionally from any principal or any teacher. In terms of love, there are a lot of educators that probably will not agree with me but the least thing that these kids need when they come to us is love. They need respect. They are loved more at home, maybe not materially because of finances, but without a doubt the child feels pretty secure at home because he knows the parents love him. The thing he doesn't get when he gets to school is respect.

..... Is there anything in a preschool program about putting males in to teach?

..... They need to be identified with an adult male in a constructive position.

..... I don't think you can generalize about identification.

..... One of the problems of public schools is that we are using too many women teachers in the primary grades.

..... Out of 150 there are 51 children from broken homes in our schools. Who is the one taking care of these children? The mother. Children with one deceased parent--6, children in foster homes--9; these children need to identify with a male.

..... I am bothered by the statement that a child needs respect, not love. When I look for a teacher for my faculty, I look for a good teacher who has compassion.

..... In a lot of these broken homes, there is a tendency for the mother to reject the children, regardless of racial designation.

..... But this is an exception. It doesn't take love for these other children.

..... What about the Mexican-American child? If there are peculiarities about the Mexican-American in this respect, let's bring this up.

..... Give me someone who can communicate with the parents.

..... There are differences in the language problem. The Negro has a definite handicap too.

..... We take these children and for twenty minutes a day we run them through a structured language development program that teaches them to think in the manner they must think when they start school.

..... What do you do for the Mexican-American child who comes to school with no English?

..... You start from where he is right now. As soon as he feels secure in school, he will start speaking English. I do make sure that he is physically all right, so he can speak.

..... There seems to be some contradiction. You are stressing the idea that you are preparing the child for a certain system in the schools. Then you criticize that system. Are there any changes in the system that are necessary to facilitate some of these things?

..... Actually I don't see any contradiction. is exploring different areas which could be changed. The old system under which we are operating has failed for a long time. Are we going to use Federal funds for programs we know have been a failure?

..... What specifically would be different in dealing with Mexican-American families? All must agree that the Mexican-American family is father-centered. In the schools we teach creative thinking, individual action, etc., which

generally is incompatible with what the father teaches at home. This is where the communication with the home must be very sincere. If the father understands that at school we are not trying to usurp his power, then he will be with you all the way.

..... There is the case of one family that came from Mexico and couldn't speak English. The younger children made out O.K. in school, but the ones who were 13 or 14 dropped out. They were just thrown in there and they had to sink or swim and they just couldn't make it.

..... The ones who do learn, learn to comprehend, but do they ever learn to articulate and express themselves?

..... There are experiments being conducted along this line, particularly in the Imperial Valley where part of each school day is being conducted in Spanish to make the transition a little easier. There is no reason why arithmetic cannot be taught in Spanish just as well as in English. Then little by little get the kids used to English.

..... pointed out the difficulty with these youngsters. There is a lack of respect for this youngster's background. Many of our teachers have no understanding of the Mexican-American culture and they are making no attempt to learn anything about it. This can also be applied to Negroes.

..... Are you saying that teachers are culturally deprived?

..... Very definitely.

..... We have not discussed community development programs, programs to improve the communities from which these children come. San Diego has several areas with a high concentration of Mexican-American and Spanish surname people. One fairly consistent pattern in the areas where you have Spanish surnames is the high concentration of poverty.

..... San Diego has a compensatory education program. When you compensate someone, you admit that he has been short-changed in some way. So San Diego needs compensatory education because there has been a changing in educational procedures and practices. Whenever we think of Southeast San Diego, we think of the lowest socio-economic conditions. People come to this area for primarily three reasons. 1) They think it is cheaper to live there and they feel welcome, 2) they don't have the know how to explore other areas of the city, and 3) they really enjoy living there, they have the most democratic area in which to live. The environmental pattern of our school children can be placed in this area because of the prejudice in our society. These children are disadvantaged from the standpoint of Anglo standards, but you can see positive things going on. Compensatory education is trying to make them more aware of what is proper and just.

..... It is interesting in working throughout the County to see different patterns of the type of population we have even within one ethnic group. For instance, in San Ysidro, you have the recent immigrants, but close by in Otay you have Mexican-Americans who have been there a long time. Then you move into Vista and National City and they have been there a long time.

You can go to Linda Vista and the language problem is not the same as maybe in Vista. In the Neighborhood House area you might as well be in a barrio. Do you find that your school programs are different in one area as compared to another?

..... Only in the last two years have I been in an area of Mexican-American predominance. I have found in working with Negroes, however, that there is a difference in the attitude of the administration toward these children and as a result the programs are different.

..... If the school is to meet the children's needs it must gear its program to the children's needs. In the past programs have been geared to middle class children. The Mexican-American children listened to these stories, they grew up and had families of their own and they are still not assimilated.

..... The word assimilation is interesting. What does it mean? You are completely engulfed by the broader society or being able to accept certain values in the broader society?

..... Not accept, but understand.

..... I would interpret that to mean that you have found yourself. You have begun to adopt values from this particular system or that particular system and you stand for what you are.

..... Acculturation would be a better word.

..... I like the word assimilate much better. I am thinking in regards to the attitude that is going on in the City Schools right now, especially in our Curriculum Department. We find now that there is a greater awareness of the Mexican-American as well as the Negro problems. This is being permeated on to the State Department of Education and possibly even to the national level. In 1965 the State Department of Education decreed that *children of all backgrounds must be taught. We now have doctrines* and materials on the historical background of the Mexican-American available on the shelves, but it is not being taught. It is partly the disadvantaged teachers and their attitude.

..... People assimilate from different levels into the community. Therefore, a profile is created of a sameness. You can have an individual who can communicate in one level and he comes up to another level of the community and he is completely out of content. This could happen the other way around, but it is not as serious. This creates a problem as far as the profile of the Mexican-American is concerned. The people at this one level think of all Mexican-Americans as of one low level. On the other hand, a well-educated Mexican-American comes into the lower level of the community and he doesn't fit either.

..... I would like to get down to some of the specifics as to what are some of the programs related to particular age groups.

..... Unfortunately, most of them are all remedial. You don't find anything new or creative. We are talking about having smaller groups, teacher aides,

ESL programs. We are simply trying to correct something in which we were responsible from previous years. My first reaction to a teacher who has been in a particular area for 16 or 17 years is to get rid of her and get a new one.

..... That depends on the teacher.

..... I would get rid of her because she failed the same family 17 years ago and why do it again.

..... What are the specific programs for a child, say for a child in the 4th grade who cannot read?

..... I don't worry about a child in reading until the 2nd grade. If by the time he is in the 4th, 5th or 6th grade he can't read, then the program has failed. We are trying programmed instruction. It's experimental, but we don't know the answer, so why not try it? We do know the child needs immediate reinforcement and programmed instruction gives him this.

..... Is it possible to take these children and give them special instruction as a segregated group?

..... This might be all right in some cases, but offhand I would say no. A child already knows he is different and this would only emphasize that.

..... I am thinking in terms of a very specific purpose. If they cannot communicate in the regular classroom, they will be that way anyway.

..... We are going to have a regular summer school program for children who have had Kindergarten. We have preschool and Headstart, but these children in the middle grades who cannot read need something.

..... They have to know how to read to continue with their education.

..... I think the neighborhood school concept with 600 kids is shot to pot. I visualize an elementary school with 1500 kids or so with a full-time remedial reading teacher, a full-time psychologist, a full-time social worker right there with the kids all the time.

..... How about language?

..... Yes, this too.

..... The specialist is too expensive to travel from school A to school B. We know from research that a child during the school year makes from twenty to thirty friends. These are the ones he will remember by name. So whether you have 600 or 1500 will make no difference.

..... I can't agree that one centralized school is the answer.

..... What I would do is demolish School and build one large school. I want to mix all the kids up. You wouldn't have racial problems.

..... I have a question on how government money is spent. For instance, in the case of a child who does not get the proper nutrition. Is there provision in these programs for a child to get a proper lunch? Is it more important for him to have remedial reading than to be physically fit? Is it more important to staff community workers to go into the homes from the schools to bridge the gap between home and school or is it all in the Ivory Tower of the school, where the parent has to come to the school?

..... If a child needs food I give it to him. I recommend to the principals to put such families on welfare.

..... We do the same thing The policy does not provide for any form of nourishment for youngsters, but there are funds and each principal can certainly do something in such cases. Our school needs to have breakfasts provided. Someone from Stanford visited our school to determine if this was needed and it cost the Board of Education $2500. All they had to do was ask a little guy like But eventually we will have a school breakfast.

..... Can't you get Federal funds for this?

..... Yes, you can. But too many educators throw up their hands when they run into a problem. I don't think that is my function. If a problem comes up, let's solve it.

..... We talked about disadvantaged teachers. There are a lot of them around. Do you have a program where you give them some sort of awareness?

..... You can give the teacher a lot, but unless his attitude is receptive to inservice education the books may end up on the shelf. Sometimes the best inservice education is a simple staff meeting, exposing attitudes, asking questions and possible answers.

..... we have parent participation programs. One of the parents said that we should have Spanish speakers. So we had one. After he had talked and there had been discussion of about fifteen minutes, the principal and some of the teachers said, "Now would you repeat that in English, some of us don't speak Spanish". So we had to translate. And he has been there for about 16 years. And they say we can't get the parents involved.

..... I have visited when they were having an inservice session. I could see that they had closed themselves off and were waiting to disagree with what was being said.

..... This leads to another question. What is being done in terms of community involvement? They had case workers they were going to hire to go into the homes. Did they do this?

..... They did. Of course, They set up these beautiful programs. They were going to do a lot of things,

subject to whether they could get Federal funds.

..... The thing is they should have been doing this twenty years ago. If they would have recognized their responsibility, they would have done some of these things at least ten years ago. We should not have to wait for the government to come and do it for us. If we need it, we should go ahead and do it.

TRENDS CONFERENCE ON THE EDUCATION OF THE MEXICAN-AMERICAN
May 13, 1967 - San Diego University

TESTING AND COUNSELING

PANEL

Tony Hernandez, Chairman

Dorothy Smith Virginia Barba Frank Cuenca

..... My job is mainly testing in San Diego City Schools. As far as testing is concerned, we do not have any test that is designed for the Mexican-American. We use tests that are used with the English-speaking students. The one that comes closest to being designed for them is one that was designed for the deaf. This is faily good until they are 12 or 13. After that this test is not fair to the student. I am not sure that a test designed for them is what we should be seeking. They have to compete with middle class American kids and they should be tested the same. These kids who come here and have been here only a year or two have not learned the language and then they are given a test and they do not understand what is being asked. They may be able to speak some English and to express themselves to an extent, but it is more difficult to do so in writing.

..... What is the purpose of the testing you do?

..... Mostly for placement in special classes, gifted classes, or educationally handicapped classes.

..... It is not only the language. The test would be invalid if given in Spanish because of the culture and you cannot write a culture-free test. In one school the children were tested and many did well enough to be placed in a regular class. However, they could not compete with children who had had nine years of regular education. So their schooling was stopped because they could not make it in a regular class and they did not qualify for special classes. This is the problem. What do you do with these children? They are not retarded, but they cannot compete in a regular class.

..... The problem is accentuated when the kid comes from Mexico when he is older. It is almost impossible for him to catch up. Teachers seem to want to give them a test so they can have something to go by.

..... I have given the Pintner test which uses only figures. It is completely non-verbal. It is a good test at all levels. It is a spatial relations test and test the ability to figure out movements. It is structured along the lines of North American thinking.

..... Is it given by administrators? In Spanish?

..... Yes. We also use the Barsit, Baranquilla and California Concepts Test.

..... The tests I administer are individual I.Q. tests. As far as group intelligence or achievement tests, these are not given by the psychologist. Someone at the schools will give these. Everyone feels what he is doing is best. We give four types of tests. The Binet for age two through adult (this is good until age 8 or 9). If we are testing for giftedness, we have to use this test in the City Schools. In the Southeast area, where you have the minorities, we generally switch to the WISC (Wechsler up to age 16). This has a verbal and performance part. They have a good chance to bring up their score because they do better on the performance. From age 16 on we use the WISC (Wechsler adult) and the Leiter. After that it is testing too much on one type of intelligence. These tests are not perfect. The teacher has to be able to read the test according to the individual child.

..... You say you use a non-verbal in favor of a verbal?

..... we use a non-verbal test for placement in ESL classes. I don't test the ones that do not speak any English. But how long should you wait until you test them after they come here? If a child is 8 or 10 and has been here several years, he should be able to communicate.

..... A child's I.Q. is going to change as he is more and more exposed to a different environment.

..... There is someone I have in mind who uses himself as an example. He was tested when he came here and was tested Special. Later he learned the language and he was tested Gifted. You don't have that drastic a change. Someone did not give the test properly. Now they are putting notations on the tests about a child having a language problem so that when a teacher sees this later she will be able to consider this when testing him again or in evaluating the initial test.

..... But this is not doing much for the child. Something has to be done for him. He should be taken out and given special instruction.

..... Have you thought about the psychological changes--acceptance or rejection of a child both by himself, parents, school and community? Have you thought about the involvement of the parents in the community and school because of changes that take place? Have you thought about the lack of communication from the school to the parent, from the parent to the school, parent to child, etc.? Have you thought about what is going to happen to this child when he comes to your school? Do you have someone who can speak to him and the parents and tell them what will happen when he learns English, what aspirations the school has for him ask them what aspirations they have? Do they feel the child should go to work soon? Can they support the child long enough and are they willing to sacrifice so he can continue his education? Or do they feel they have sacrificed enough already?

..... I doubt that you can put this type of question to a Mexican-American parent and expect a coherent answer.

..... You can start him thinking. When a child comes to me I map out a whole program for him, involve the whole family because if I don't I'm going to lose him around the 9th or 10th grade. When I register him, I register the parents in night school.

..... I agree with that, but when they first come to this country they have problems of their own getting adjusted to a new society and you cannot throw these kind of questions at them.

..... You can try to help him.

..... What we must be aware of is the realistic confrontation that this parent has. If we establish this communication and the goals for the child so the parent understands, then he has something to go by. You have to have something concrete. If you let him know what you have to offer, then you are guiding him in a realistic way.

..... We as professionals should get organized and give some time--say meet on some Saturday mornings and help the students in various subjects.

..... You educators are operating on a closed circuit. You should let people in the community know you exist. They hear the name Association of Mexican-American Educators and say, "What is it? Never heard of it". We have conferences like the one at San Diego State College last week to inform the public about these problems and we invite you professional people, but none of you show up.

..... I think it's because after we have spent so much time going to night school, etc. most persons feel they want some free time to do the things they want to do instead of going to meetings all the time. We're all the same. And the Mexican-American kids are the same. They would rather get a job and buy a car than go on to college.

..... Someone has to let us know about these meetings first. If we don't even know about the, how can we come?

..... I think in testing and counseling an individual situation must be structured especially for the Mexican-American because of his particular problems.

..... We should realize that there are things that are being done. MAAC is sponsored by various organizations like the Association of Mexican-American Educators and IMPACT, for instance. What does MAAC do? We have three service centers--San Ysidro, National City and Linda Vista. They try to work with the parents, they have mother's groups to teach them English and sewing, for example, at San Ysidro. Linda Vista has class meetings also. They have groups for the kids. There is one group in National City to help the kids with the subjects with which they are having trouble and the kids really want help. They sponsor jobs and teach skills. These are "grass roots" things and they are helping. You people should get involved and help.

..... How do we get involved?

..... The Hispanic-American Foundation is coordinating all these activities and will disseminate information as to what is being done.

..... MAAC has meetings every two months. You can go to these meetings and see what is going on and how you can help.

..... We had the Mexican-American organization meeting last year and even though there are about thirty or forty members throughout the County, only about ten came to the meetings, always the same ones and they are the ones who are asked to help. This is a problem.

..... Many of these organizations meet and they are trying to do the same things. They should consolidate and meet certain times of the year.

..... As far as guidance is concerned, you have to structure the programs for the individual.

..... there is a special class to correct mistakes in English that the Mexican-American kids make. The problem is they don't think they have a problem.

..... What can we do to raise the motivation of the students? There is a lack of enthusiasm for education.

..... It isn't started soon enough. They need programs to make them interested in education.

..... What kind of encouragement do the parents give the kids?

..... My parents don't worry about anything. I do pretty well in school, but I never do my homework and my parents never tell me to do it. When you get in high school you can't get by without doing homework. If they give you work to do so you have to work to learn and reasons why you should learn it, then the student will be more interested in studying.

..... What he said is a good example of what is needed on a large scale. Why can't you go to these kids, say on a Saturday or Sunday, and talk to them and their parents and try to help them. You cannot do it in the school office. You cannot expect them to come to you. You have to go to them.

..... What it is is that by nature and the way we are trained we expect people to come to us. We have to impose ourselves on them and we get rejected.

..... This comment came from a student. "We need the counseling from the 4th to the 6th grade because if we don't know when we go to junior high what courses to take in high school, we are lost. We are not prepared and so we drop out of school or we take home ec or shop courses".

..... I can't believe that the students are not aware of the subjects that they can take in high school. The counselors do go to the elementary schools. Parents do come to night meetings if they are interested and discuss problems.

..... We had a tea yesterday and 800 people showed up.

..... We have parent discussion groups every month and we only get Mexican-Americans who show up once in a while.

..... The parents come to the school and they want to see the shop class and the home ec class because this is what they want their kids to do so they can earn money sooner.

..... In the 4th, 5th and 6th grades kids start to drop out. I found in Escondido that when you turn them on is in the 1st, 2nd and 3rd grades. And about the parents, they are interested.

..... Two years ago I worked in Los Angeles where they were doing an extensive survey on the Mexican-American community. I interviewed about 70 people and they are interested in their children getting an education. If they are interested in the shop classes and home ec classes it's because this is what they are familiar with. They would not know what questions to ask you about higher education because they are not acquainted with it. They say, "I want my child to do as much as he can with the intelligence he has". They cannot guide their children any further than this because they have not had the experience.

..... The parents may be reluctant to assimilate into our culture because they do not want to give up their culture.

..... I disagree that the parents are not interested. Last year we had a meeting for parents of children starting in the Headstart program. These people did not know a word of English. They came and stayed and we had to kick them out at 12. If they do not come, it's the fault of the school.

..... When they first come I get them involved right away. Last year I got 100 of them into the adult education program. This year we are working it differently, the idea of communication came into it. How could we best communicate with them? When we have parent meetings we always have at least 30 and they get so excited we have to kick them out. I tell them when they first come that there is no reason why they cannot achieve whatever they are willing to achieve. I don't believe there is such a thing as a Mexican-American. Either we are Americans or we are Mexicans. You cannot be both. I changed my name to Frank because it was easier to accept me as Frank than Francisco. But you have the psychological factor. Is the Mexican ready to accept the fact that many years ago we had a treaty that gave this land to the U. S. The Mexican that refuses to accept this has a big block. I hit them economically. I ask them if they are willing to work for $1 an hour and for their kids to do the same. This gets to them. The younger kids want to get out of the neighborhoods in which they live. It's the older people like my mother who refuse to assimilate. This is why I hit the parents so hard. I get them in front of the principal and ask them to say what they don't like about the school. They really cut loose and say what they like and don't like.

..... The one thing they will not give up is their food. They may give up tradition and language, but not their food.

..... This is true. When I was a kid, I was ashamed to take tacos to school. Now I am not ashamed to get some burritos from the Taco Bell. I get tired of hamburgers.

..... Would there be any value to having the meetings with parents more often?

..... There certainly would.

..... This should be done. The problem is getting worse. More and more people are coming in.

..... I give every parent that comes into my office my name and phone number and I get an average of six calls every weekend to discuss problems. I have told them to call anytime, if they prefer to after school or on Saturday or Sunday. This has helped. The school must realize that they have these Mexican-American children, that they do have problems. It even affects our economy. Here you have a potential wage earner who could be earning more and giving impetus to the economy.

..... There are not enough Mexican-American couselors in the schools who could relate to these kids. Why couldn't the policy of the schools be such that we have more?

..... The policy is that counseling is a step toward administration. It's a political job. You have now before the Legislature a bill to eliminate the certificate for counseling. They want only people that they select. They don't want qualified people. They are not going to select the Mexican-American unless they have someone whom they cannot ignore.

..... Speaking as an Anglo, we are interested in the Mexican-American child. We see that when a child comes in from the 6th grade or directly from Mexico we speak to the child and we speak to the parent in Spanish. There is still a lot to be done, but we are trying. Before the ESL program came , we stayed after school to help the kids to translate lessons. We do have a rapport with them. I am sure they have a closer relationship with someone like Frank Cuenca.

..... It would be a good thing if a Mexican educator or a Mexican in any higher position would understand the problems of the Mexican-American, but it doesn't always follow that they all do. They would be more critical of the kids.

..... In fourteen years of teaching I have had to change my thinking a lot. One of the things that has defeated our purpose is that we have a culture that deals with the immediate now. You have to make the child want to come to school, give him a feeling of kindness and understanding.

TRENDS CONFERENCE ON EDUCATION OF THE MEXICAN-AMERICAN IN SAN DIEGO COUNTY

May 13, 1967 - University of San Diego

Speech by: DR. OCTAVIO ROMANO, University of California at Berkeley

QUINTO SOL

In spite of the fact that this is such a large group of people and that this population has been living in this country now since the days of the Treaty of Guadalupe Hidalgo, you find people that have strange ideas of what the Mexican-American is. Only last week the Chicago Daily News published an article referring to the Mexican-Americans as a simple people. The minute you get out of the little colonies, this is the kind of idea about yourself you find. Usually, most people in the United States think that a Mexican-American is a person who picks a grape here and picks a little cotton there and then dashes up to Washington just in time to catch the apples as they are falling off the trees. Then, of course, he goes back home and eats beans.

This image of the Mexican-American is so wide-spread that it is going to take a monumental effort on the part of the Mexican-American to educate the United States--to educate them to the fact that this population today in California is 90 per cent urban. They have to understand that even in Texas the Mexican-American is 85 per cent urban. Despite this fact, you still run into some strange ideas about the Mexican-American. One of the strangest is exactly the thing that is represented by the quote in the Chicago Daily News or by the specialist on the Latin-American Affairs for the U. S. Commission on Civil Rights, who refers to the Mexican-Americans as a fatalistic and resigned people. We even run into this from the Assistant Director on the Council for Testing for Higher Education, who stated publicly that the Mexican was egoistic and could hardly wait to get out of high school so he could go to work and hear the jingle of money in his pockets. These are people in very responsible positions who are uttering ludicrous statements about the Mexican-American. They have to be educated. I think the principal group in the United States that has to be educated about the Mexican-American is what we call the social scientist. The social scientist has probably been most guilty in perpetuating stereotypes and falsehoods about the Mexican-American population. For example, in the social science studies of Mexican-Americans, you find a kind of theoretical framework under which they are described and this theoretical framework is called "Hang on to your chairs, the bipolar unidirectional model of social cultural change". When you translate this into English it means that you all come from the same, that you are all moving in the same direction and sooner or later you are all going to disappear. You are going to disappear as Mexican-Americans. So you can answer the question, "Are we really going to disappear?", you go back to the same studies made by the social scientists. You look in their books and you find out you are not going to disappear because when the Mexican-American takes on the characteristics of generalized American culture he is then called, not American, but an acculturated Mexican. If you take this logic and follow it far enough, you are almost forced to call President Johnson an acculturated Kelt.

It's very interesting to note that we have a lot of words describing Mexican-Americans in this country--assimilation, acculturation, integration. You know all the words. But what about the Mexican who comes to this country and decides he would rather live in Mexico and returns? We have no technical term for this kind of person. Since we have no technical term and since all our studies are

oriented to becoming Americanized we have no choice but to call the process of returning to Mexico a form of cultural regression. In any event, this is the only approach ever used in studies on Mexican-Americans. If you go back East to Baltimore, New York or Chicago and look up studies of minority groups, you'll find dozens and dozens of different approaches. You'll find melting pot models, anglo-conformity models, structural models, cultural models, etc. Interestingly enough, however, the minute you get west of the Mississippi they forget all of these rich, intellectual variations and attempt to put all Mexican-Americans into one simple, single directional model of change. This is absolutely ludicrous. It is ludicrous particularly because in the social sciences the social scientists themselves have completely ignored the history of the Mexican-American. Not only have they ignored it, our schools have ignored it. There are no courses taught on the Mexican-American in our colleges and universities. At the University of California there are two courses given on race and ethnic relations. There are six key lectures on race and ethnic relations in California, and not one of them is on the Mexican-American. At San Jose State College there was a conference recently on "Urban Problems". One Mexican-American was invited to talk for twelve minutes in this three day conference. I understand the same thing happened recently at San Diego State College. This is the reason why the youth that moves through our colleges, as well as high schools, know little, if anything, about the Mexican-American and are content to spend the rest of their lives dawdling and diddling around with stereotypes that are inaccurate. The books that are referred to in the social sciences that perpetuate stereotypes and misinformation about the Mexican-American--it would be nice if they would disappear into libraries at colleges and universities and there be used for masters' theses and PhD theses and then left to be forgotten; but they are not. They become the authoritative source for medical schools, nursing schools, public health, immigration, police departments, etc. So you can see how widely spread the stereotypes have become. So when you go to immigration people they think you are a little man sleeping under the cactus, which to me is rather sadistic.

There are many stereotypes about Mexican-Americans perpetuated. There are five major ones. One, the myth of the Spanish heritage, the Spanish Grandee. The director of the Latin-American Division, U. S. Commission on Civil Rights, has in his portfolio in Washington a statement that the Mexican-American is the direct descendant of the Spanish Grandee. The second stereotype is the stereotype of the emotional Latin. The third is a stereotype of the superstitious peasant. The fourth stereotype is the one of the fatalistic Mexican, and the fifth one is the stereotype that Mexican-Americans will not organize.

Carry Mc Williams once upon a time attended a shindig in Los Angeles called Founders Day, and on this day which commemorated the founding of Los Angeles, a lot of funny people came out dressed in what they thought Spaniards dressed like and paraded up and down the streets. They were celebrating, of course, these people who started the whole thing in Los Angeles. The names of the founders of Los Angeles are Pablo Rodriguez, Jose Variegas, Jose Moreno, Felix Vivavivencio, Juan Legara, Antonio Mesa, Basilio Rosas, Alejandro Rosas, Antonio Navarro, Manuel Cabero. These are all excellent Spanish names and since they are Spanish, they must have been Spanish Grandees. Carry McWilliams could not settle for that. He looked up more information on them and he discovered that Pablo Rodriguez was an Indian; Jose Variegas, the first mayor of Los Angeles, was an Indian; Jose Moreno was a mulatto; Felix Vivavivencio was a Spaniard married to an Indian; Juan Legara was a Spaniard married to an Indian; Antonio Mesa was a Negro; Basilio Rosas was an Indian married to a mulatto; Alejandro Rosas was an Indian married to an Indian--he didn't discriminate; Antonio Navarro was a mestizo married to a mulatto; and Manuel Cabero was a mulatto. There is your great

Spanish heritage and I imagine if you did a more detailed study of Onate when he came into New Mexico or if you did a more detailed study on Coronado and all the rest of them you would probably find the same picture--that it was the Indian, the mestizo, who did the work and when the land was cleared, then the Grandees moved in. I have no evidence to prove this aside from world history. So much for the men of the Spanish Grandee.

How about the emotional Latin? A couple of years ago, Juan Marichal hit Johnny Roseboro over the head with a bat. The newspapers, television, radio, magazines were full of references to the fiery Latin temper, his emotional outbursts, etc. Not long after that game I saw basketball games where people were gouging each other's eyes out, football games where they shoved knees into each other's faces, hockey games where they hit each other over the head with hockey pucks and right on down the line--we see it all the time. But these were not Latins, so it's called a rhubarb. I think they're emotional outbursts. What I am saying, of course, is that in this country we use different language to describe the same thing when it happens to someone else. In Iowa, not long after that, there was a group of strikers in a local union, not Mexican-Americans, who went out and overturned cars, broke windows, started fires, screamed, jumped, cussed, and did everything else. This was called, of course, a demonstration. The people that they were striking against were the emotional, volatile Latins who had taken the jobs in the local factory; and being emotional Latins, they left town quietly, leaving the others behind burning cars, yelling, screaming, jumping and stomping. Even the meaning at the end of the march from Delano was referred to in the newspapers as a profound emotional display. If you want to see a profound emotional display, go to the Berkeley campus, not to Delano.

The third stereotype of the Mexican-American is that of the superstitious peasant. Any of you who have read articles and books on Mexican-Americans know that the author can hardly wait to get copy in production so he can get to the meat of it--witchcraft. I worked on a project in Texas which was published in a volume which devoted an entire chapter to witchcraft. Nothing was said of the fact that 90 percent of the population in the hospitals was Mexican-American and so the stereotype is perpetuated. You can go around the U. S. and ask people for studies of witchcraft in the U. S., not Mexican-American, and they tell you that there aren't any, despite the fact that there are witchcraft centers in New York, Chicago, Michigan and California. Even Berkeley has a resident witch. If you go to the stores that deal in this kind of literature, you'll find thousands and thousands of books on witchcraft. If you go to England and talk to any self-respecting witch, they will correct you on history. They will tell you that it was not the RAF that stopped Hitler, but the witches of England. When Hitler was threatening to invade, they all went out into a glade, said mumbo jumbo and this and that and then held hands and leaned toward the Straits of Dover. In case you didn't know it, that's what stopped Hitler. Today, among people who know such things, there are an estimated 750,000 non-Mexican witches in the United States.

Probably the most insidious and ignorant streotype is the stereotype of the fatalistic Latin. I used to talk about this until it dawned on me one day that it was entirely too ludicrous to even discuss. That any adult social scientist, any adult, can say that any people is fatalistic and resigned to poverty, to hunger and to illness--well, that gets me pretty mad, so I'd better quit there. I will say that there's a guy named Hadley Cantrell who just finished a study of fifteen different countries--it is titled "Parents of Human Concern"--which I hope, once and for all, will lay to rest the notion that any human being is fatalistic about poverty and illness. Just for the historical record, colonial America refers to

the indentured servant as fatalistic and resigned to his position. So this idea about the fatalistic people has a long history in the U. S. and it bears more analysis.

Finally, there is the stereotype that the Mexican-American will not organize. Even before Texas, New Mexico and California became parts of the U. S. there was a Mexican protest, "Organize", in Texas. They set up one of the largest and probably one of the most effective underground railroads to help the Negro escape slavery. This was in 1839 and it continued to fight repeated attacks from the Army and Rangers. From that day up to the present, there has been systematic and organized protest by Mexican-Americans. In 1883, in Texas, there was a large cowboy strike organized and led by Mexican-Americans. In California in 1903 there were 1000 Mexicans and Mexican-Americans striking in Ventura County. This was followed by a wide wave of strikes in Los Angeles. In 1927 they had twenty locals striking. In 1930 there were 5000 striking in Imperial County; in 1933 there were 7000 striking in Los Angeles County. Later the same year a great series of farm strikes was called in the Imperial Valley for the third consecutive time. They practically brought the agricultural economy of the state to a screeching halt. All of these were California strikes from 1902 into the 1930's. At the same time in the 1930's, Mexicans were striking in Arizona, New Mexico, Idaho, Washington, Colorado, Michigan and Texas. This does not sound like a fatalistic people and it certainly does not sound like a people that do not organize. The reason I bring this up is to indicate what is happening in Delano; and now South Texas is merely a continuation of 100 years of the same kind of activity. You can ask, "What happened during these strikes?". Posses were formed, the Rangers were called out, the National Guard was called out, the Army was called out. As a consequence there were beatings, shootings and gassings. During the night families would disappear. I remember as a kid that barbed wire enclosures were set up in Ventura County to take in the strikers. One sheriff in Ventura County said that he had never seen so many guns in his life as those he saw aimed at the Mexican-Americans. They were herded into enclosures and then deported systematically until the number deported exceeded 300,000. No other minority, except the American Indian, has been so treated; and they went to the reservations. The Mexicans and Mexican-Americans were deported. Despite this, the protests continued.

I have just said that beginning in 1839 and culminating around 1939 there was a systematic 100 year long protest. I would like to now read you a quote from a social scientist, Ruth Tuck - "Not with a Pick". She wrote, "For many years the immigrant and his sons made no effort to free themselves. They burned with resentment over a thousand flights but they did so in private. Perhaps this passivity is a mark of any minority that is just emerging." One hundred years of striking and she says they are just emerging. Let me read you another quote. In "American Me" Beatrice Griffith wrote, "The returned serviceman, more than anyone else knows that the absence of a political life has seriously retarded the Spanish speaking population in America. Now the second generation has arrived in force and the ferment of social change is under way". After one hundred years of striking in eight different states, "...the ferment of social change is under way". This is only four years after the last strike before the war. You don't have to go back that far. In a UCLA Mexican-American studies project, they wrote, "For the Mexican-American it is likely that his passivity is envy". I can quote you Bill Maxon, Lyle Saunders, John Berma, Art Ruple; all of them say the same thing, completely ignoring the history of this population. One wonders, that this must certainly be a profound, idealogical commitment if they must indeed ignore the history of their own nation.

Not long ago a sociology professor at San Jose State said, once again publicly, that the Negro was doing all the work for civil rights while the Mexican-American sat before his television and ate peanuts. So you see, we have a lot of educating to do. One way is, of course, through education. At the University of California when the ethnic surveys were made, we discovered interesting things. Sixty Mexican-Americans were at UCLA, with an enrollment of 27,000. You know the figures; it's the same at Berkeley, etc. We went around and protested and asked for increased recruitment. Many people told us, "Don't worry about a thing, the Mexican-American is amply represented at state colleges". So we surveyed graduating classes of all California state colleges in California today. Between 500 and 700 graduated last year out of a base population of over 300,000 college age kids. The state colleges said they are in junior colleges. They said, "Don't fret about a thing, we'll pick them up as soon as they graduate." So we surveyed the graduating classes of all California junior colleges. We found the same thing. The junior colleges told us, "Why, if they would only graduate from high school we sure would pick them up. They're not graduating." So we go to the high schools and see-10 percent dropout, 20 percent dropout, etc. What everybody seems to forget is that when you have 20 percent drop out, you have 80 percent making it. Now what happens to them? To try to get grants to help them is extremely difficult. If you want to help the dropouts or the delinquents, it's relatively easy to get money to work in those areas. Now, we surveyed high schools and they're graduating right and left. So what's happening? They are not getting to college for reasons that you know as well as I do.

The people that became involved in this with me were Mexican-American students from the University of California in Berkeley. They formed a group and called themselves Quinto Sol. The center of the Aztec calendar is the Quinto Sol. It is the fifth era, the era that we live in today. If the little guy has his tongue sticking out, don't take it personally, he just finished some pretty hot enchiladas. Quinto Sol formed and decided to try to do something in this area. They contacted MAYO, Mexican-American Youth Organization, in Santa Clara County. They have 400 kids working, trying to get to college, helping each other. They were going to have their annual convention, so we invited them to have it at the Berkeley campus. We got an auditorium that holds 580 and they expected 250, maybe 300. So we sent word out by word of mouth, "If you know any Mexican-American kids that want to go to college bring them over December 3rd". We announced it two months before. At the end of the fourth week after we made the announcement, we were getting calls from as far away as Riverside County. At the end of the fifth week we had to cut it at 600. We could not accommodate any more, but they kept coming and coming. We could have had 2000 or 3000. So on December 3rd, there were 600 Mexican-American kids that wanted to go to college. We surveyed them for grades, etc. We invited all colleges, as well as state colleges and junior colleges in the area to bring information and set up tables. Two responded. We invited all programs on higher education to come and tell the kids what is available in the way of assistance. None came. So, Quinto Sol got mad. Then they found out that the kids that came to the conference went back to Solano County and formed their own clubs, county-wide; East Contracosta County did the same thing. The MAYO group picked up seven new chapters. In Oakland, the kids who came to the conference went back to their own schools, formed clubs and do you know what for? Not to grab it for themselves, but to help the junior high school kids, Mexican-Americans, get to high school. So now there are about 1500 kids looking for help to get to college. Quinto Sol goes to work again working with a group of citizens in Oakland. They got $25,000 for a higher education aid

program to help Mexican-American kids get into college, any college. Then they picked up the local poverty programs; they take on the University of California. They start writing letters and telegrams to President Kerr, who got fired right after he received our telegram--that might have been the reason. Then they wrote to President Wellman and slowly but very surely we are convincing people that the Mexican-American student is lagging behind the Negro; that at UCLA there are 600 Negro students, 60 Mexican-Americans, and that they are asking for equalization of programs. They found out also that in California state colleges, 1000 Negro students graduated last year--a pittance, they need ten times more--but only 500 or so Mexican-American students. So there's a lot of work to do.

In any event, Quinto Sol continued. The Commission on Civil Rights comes to San Francisco. Mexican-American students sent to San Francisco from state colleges, San Jose State and UCLA at Berkeley, disrupt the meeting and demand to be heard. They are ruled out of order, but they are not about to leave, so they are given permission to speak. They read a statement accusing the Commission of being in violation of Title 6 of the U. S. Act of Civil Rights; and this has to be the bitterest irony because they researched the Commission for one year and found that there was a total exclusion of the Mexican-American population in the ten years of its existence. So that was in the news and Quinto Sol goes riding on. Then they decide they have to disseminate information and they publish a little book, "The Mexican-American Liberation Papers". This is written by students, put together by students. We already have a national response. At the end of the second week we are in the black. I say we because I'm proud to associate myself with the students. There is even a request from <u>The Nation</u> magazine that they want these papers as quickly as possible. Not only do they publish their own, but they also put out the buttons; everywhere people go they put up little stands and sell buttons and slowly the movement is begun. I think the main message to learn from these students is that they're here, the people that are making this up.

So just to recapitulate a little, the students form, they have a conference, they publish their own material, they take on Cal., they take on the Commission, and they're on their way and I think you will hear more of Quinto Sol. After all, this is the era in which we live today. That is about all I have to say. I hope the next time you see a meeting like this, one of the members of Quinto Sol might address you because they've already been hired by the University of California at the Santa Cruz campus to give one of the lectures in a series of presentations on the Mexican-American that is in transition. It is not the Mexican-American that is in transition, however, but the United States that is finally emerging and realizing that the Mexican-American is here and has always been here and probably will stay here.

TRENDS CONFERENCE ON EDUCATION OF THE MEXICAN-AMERICAN IN SAN DIEGO COUNTY

May 13, 1967 - University of San Diego

Talk by: Armando Rodriguez, Director, Mexican-American Unit, Office of Education
U. S. Department of Health, Education and Welfare

Dr. Romano talked about things happening. They really are. I have been to so many conferences recently. I left one today at San Fernando State College. There were about 600 Mexican-Americans there. There were about 1,000 at East Los Angeles City College.

These things are happening around the state. What's happening to us is not as important as what's happening to the youngsters. We need to recognize this. We need to support the amount of drive emerging in the educational field. The activity going on today is something to behold, but there is not enough of it. There has to be more. I want to encourage all of you here in what you are doing, but you have to do more. There are many more children who are not receiving the opportunity to express their talents. Don't become complacent because you are processing fifty or sixty kids in San Diego County. That isn't enough.

Two years ago students at San Diego State College got mad and wanted to know why there weren't more Mexican-American students there. We helped make plans for them and they carried them out. This year there are twice as many. This happened only because people got mad. I want you to get madder because there are many, many more capable youngsters who need your support and encouragement.

The students here today should be congratulated for continuing their education and I urge them to utilize their talents for the benefit of others like themselves. The community must encourage these students further. We cannot let it end there.

TRENDS CONFERENCE ON EDUCATION OF THE MEXICAN-AMERICAN IN SAN DIEGO COUNTY

May 13, 1967 - University of San Diego

Talk by: The Honorable Waddie Deddah, Assemblyman, State of California

I am very honored and very privileged to be here with you this afternoon. I think I have something in common with Professor Romano. I am also a drop-out, but not from Sweetwater High School. I had the privilege of teaching at Sweetwater High School for three years and anticipating that somebody from that school would receive an achievement award. So I'm very glad that somebody did.

I am not going to make a speech, but I think this is a very fitting occasion to say a few words about the importance of education to all of us. I have always recognized this, being a teacher myself and the by-product of education, not in this country but in a very foreign land. It was the key to my whole future. It is also a key stone to the democracy in which we live. I think it is correct that education, not in its formal manners, is just as important as it should be. It is very important. All of us owe it to each other and we owe it to our community to begin to educate our neighbors about the contribution the Mexican-American has made to this country. It is high time that you and I take the bull by the horns and begin actively presenting the point of view that has not been presented all along.

For you youngsters who have been so honored to receive an achievement award, the job has not ended. Your job has just begun because you have the world ahead of you. As Armando Rodriguez said, we ought to get mad and start working. This is exactly what happened to me twenty-two years ago. I got mad in the country where I was born. I said, "I am going to leave", and I left. But if you get mad in the United States, where do you go? This is the place where you will have to correct the ills and remove the inequities, and I am sure many exist.

As your former teacher in high school and as your Assemblyman whom you have honored by putting me in this office, let me assure you as I have before that my doors, my office doors are wide open. There is absolutely nothing that I can, within the realm of reason and legality, do that I would not do for all of you.

Now is the time for all of us to begin working. I think there is no more fitting a phrase to remind you that on January 20, 1961, a beloved president who is not with us any more said that God's work we must do on this earth, but it is time to begin. And let us begin.